The woman does not receive special callers. The Fantzu are equally 846
glad over the birth of a boy or a girl, because the girl can later
bring an adopted son into the household. There are no festivals after
a child is born; nor is there any kind of initiation ceremonies when 852
a youth reaches maturity.

Most of the work is done exclusively by the women. The men 462
pay each other visits - on horseback or on foot - and chat, the main
subject of conversation being the choice of pasturelands. The young
people are entrusted with the tending of the animals. The girls are
also required to gather yak dung for fuel. This work is also done by
the older women, but never by the men. The wives of the nomads
never go out to work as do the wives of the sedentary Fantzu, because
they are too busy taking care of the animals and the dairy.

The woman always has a decisive voice within the family, re- 562
gardless of whether her husband was adopted by her family or whether 593
she married into the family of her husband. In commercial deals, for
example, the woman has the final decision; the man /73/ if possi-
ble asks her approval before concluding any business transaction. It
can even happen that the woman beats her husband, but married
couples also beat each other. Relatives cannot interfere in a marriage.
If young married couples quarrel with their parents-in-law, they
move into another tent. In other cases three generations live in one
tent. There can be as many as 10 inhabitants of a tent, but the
average number is four - parents and two children. If a couple can- 586
not get along, the t'ou-mu[1] gives the verdict at the divorce proceed-
ings.

After the death of his wife, a man can remarry immediately, 587
provided he has the necessary means; a widow can also remarry at 458
once. Orphans are taken in by the grandparents, if possible, or by
the nearest relatives. If his wife dies, a man keeps his children,
provided the wife has married into his family. If a man dies who
was adopted into the wife's family, the children remain with her
family, even though the family of a widow should adopt a second
husband for her. If the widow of an adopted husband marries into
another family, the children of the first marriage remain in the
maternal family.

If a man dies who was adopted as a son-in-law by a family,
the latter tries to find a new husband for the widow and a new son-
in-law as soon as possible. He then inherits the property of the
first husband, but must also take over the duties of providing for
the children of the first marriage. If the woman cannot soon marry

[1] [t'ou-mu = tribal chieftain -- Analyst]

587 a man by adoption, or if she marries into another family, her grown
428 son, rather than herself, is the heir. She herself has no right to the personal fortune of her deceased husband, even if she has no grown son. The property of her husband is distributed equally among relatives and neighbors of the deceased, under the chieftain's supervision; or the fu-yeh of the lamasery /74/ in the district in which the deceased lived inherits the property, which he re-sells if he cannot use it himself. The personal property of a deceased mother is divided equally among her daughters and daughters-in-law. If there are no female survivors, it is sold and the proceeds go to the nearest relatives.

631 The territory of the Mewu-Fantzu was formerly part of the Tibetan province of Amdo which became the provinces of Ch'inghai and Kansu. We still use the word Amdo for the region that lies west of the pasturelands of the Mewu-Fantzu. Formerly the territory was governed from the old part of the city of T'ao-chou. After the district of Hsia-ho was founded 10 years ago, it came under that administration. The district city of Hsia-ho developed from the market town that sprang up next to Labrang Lamasery. The Fantzu who belong to the Labrang Lamasery are called Na-fan-örl-she-si-tsu, Tibetan: Labrang gomba (meaning "temple") chala-diebu, and the Mewu-Fantzu are a tribe originating from these. It is said that a total of 108 lamaseries are subordinate to the great incarnation at Labrang. Only three of these are in the territory of the Mewu-Fantzu.

643 At the head of the Mewu-Fantzu is a tribal chieftain known as t'ou-mu, sometimes also t'u-szu; he has the title of Mewu-huan-pu. There are said to be 150 tent encampments under his jurisdiction, as well as the sedentary Mewu-Fantzu. A tent encampment consists of 10 to 40 tents. These figures seem very high to me, considering the extremely sparse settlement of the Mewu-Fantzu territory.

648 The t'ou-mu of the Mewu tribe is responsible to the Chinese district official (hsien-chang) of Hsia-ho in administrative matters, to the Huang-szu-ling (which may be roughly translated "General Huang"), i.e., the present t'u-szu of Labrang, in military matters, and to the Labrang Lamasery in religious matters.

"Huang-szu-ling" is the "t'u-szu" (feudal lord) of a large area, to which that of the Mewu-Fantzu belongs. Even after the fall of the Manchu Dynasty, the t'u-szu maintained considerable independence in the /75/ Chinese-governed border areas inhabited by non-Chinese peoples (Tibetans, Lolo, Tai). Taxes were paid to the t'u-szu, and in case of war they could recruit soldiers from their